

PEACE NEWS

For War-Resistance and World-Community

No. 638

September 17th, 1948

THREE PENCE

EN HÄLSNING TILL VÅRA SVENSKA LÄSARE

PEACE News urges i England men läses över hela världen. Vi hoppas i fortsetningen vinna ännu fler vänner i ännu fler länder, ty det ideal som vi arbetar för kan förverkligas endast när mänsklighetens fundamentala samhörighetskänsla vuxit sig starkare än de olika staternas oenighet. Vi se fram mot en värld där kriget inte längre har någon plats och där en ny mänsklig gemenskap kommit till stånd. Vi hoppas att Peace News skall intressera Er och vi sänder Er en broderlig hälsning från vår tidning och den rörelse den representerar.

WORLD UNION: FROM WITHOUT OR WITHIN?

It is a sign of spiritual decay that in their present desperate plight many nations should be turning to big amalgamations, Continental or World Unions and Federations, for salvation. People in desperation manifest a fatal tendency to look for short cuts to health of any kind. Today we are in one of those eras of social disintegration when nothing short of new spiritual foundations can lift nations above their weaknesses and perils, but because this is a hard way they look for quick salvation by means of new organisations and new machinery, while the dreamers proclaim the com-

COMMENTARY by WILFRED WELLOCK

ing of an apocalyptic era and the reign of a thousand years of peace! Even the latter can only be justified if it be realised that the New World will descend ready-made from the skies but will rise slowly from the earth on new and better foundations. Panic-stricken nations like panic-stricken persons will not save themselves by merely clutching hold of one another: they will only drown together instead of separately, which alas is what many of them seem like doing. The really distressing fact in the life of today is that nations which have been decimated, weakened and impoverished by two world holocausts, can still think of saving themselves while continuing in the way of life which caused them, and even while they prepare for a third.

The spreading impasse

THERE lies the cause of the spreading impasse which is the outstanding fact of our time. It exhibits complete failure to connect external conditions with personal and national conduct, or internal conditions, to realise that the outward forms of life are the product and expression of inward motives, of values which may have slowly deteriorated over long periods, until at last their contradiction with the eternal laws of spiritual growth bring the owners face to face with a relentless Nemesis.

It is because we have now reached one of those periods in which life brings men and nations to account, that we meet everywhere with the most amazing contradictions which almost unnoticed and without being a single hair in the mass-headed heads of our time. That is why we are able to witness persons, groups and organisations calling for disarmament while making demands upon the State which necessitate armaments. This, in fact, is a condition of insanity which is not recognised as such only because it is so widespread. On September 7 I took the following

(CONTINUED ON PAGE SIX)

French Scientists' Disarmament Appeal

STOP MANUFACTURE OF ALL MASS DESTRUCTION WEAPONS

Military Research Condemned

THE French Association of Scientific Workers has unanimously adopted an appeal to all the scientists in the world to redouble their efforts in order to secure "the resumption of international negotiations, by any means or in any place whatsoever, aiming at the final elimination of the threats which weigh on the world and stopping the application of science in the service of death."

Never was such an appeal more urgent. "The probability that effective international control of atomic energy will be instituted in the near future is virtually nil," states Dr. A. E. Shils, Advisory Editor of the Bulletin of Atomic Scientists, towards the end of his important booklet, *The Atom Bomb in World Politics* (National Peace Council, 2s.); and when UNO meets in Paris next week, it is likely to confirm his view, by dissolving the Atomic Energy Commission.

What does this mean? That the rulers of the Great Powers have declared their political bankruptcy. Henceforth, as far as they are concerned, the atomic armaments-race will proceed unchecked, until the financial and psychological burden becomes so intolerable that one or other has recourse to "preventive war."

Already, Russia has inserted a clause in her treaties with the satellite states of Eastern Europe, committing them to take joint action against any preparation for aggression on the part of Germany or a Power associated with it.

AN ARSENAL

At the same time, America is proposing that Britain be built up as an arsenal for Western Europe. The whole European Recovery Programme is jeopardised by military preparations which, while they lower our resistance to Communism, increase the determination of the Russians to secure control of the "Western Base." As N. F. Mott writes:

"We can hardly doubt that, while their expansionism is a product of their history and their doctrine, it is accentuated by the threat of atomic bombardment."—Atomic Scientists' News.

If this unspeakable crime and catastrophe is to be prevented, it will be up to the people of the democracies either to change their Governments, or to force a new policy upon them. No risk that they may take for peace can be greater than the risk they are taking now.

The French scientists, in the course of their declaration (published in full in the Atomic Scientists News, Vol. II, No. 2) states:

"As men, we cannot but condemn the use of force in the settlement of international questions; as scientists, the study, manufacture or use of scientific armaments—atomic, biological or others—seem to us particularly abhorrent.

"We do not believe that the use of traditional armaments is less blameworthy than that of atomic armaments, but the possession of instruments of mass destruction constitutes a means of intolerable oppression. If, then, the limitation and control of armaments are necessary, those of the weapons of mass destruction are particularly urgent.

"Atomic armaments are not the only means of mass destruction. Other methods, less publicised, notably biological armaments, represent a danger that may be even more serious for humanity. In fact today bacteriological warfare can be prepared very cheaply, and without detectable production centres, by more than 20 nations; nor is it certain that a decision to end hostilities

would stop its effects, or that the latter could be localised to the belligerents. This leads us to condemn military research which aims to increase the virulence of germs, or to obtain new pathogenic species.

"WE BELIEVE THAT KEEPING THERAPEUTIC RESULTS SECRET, FOR MILITARY PURPOSES, IS ALREADY A CRIME AGAINST HUMANITY.

"Atomic weapons can kill millions of civilians in big cities but would have a low efficiency against ground or air forces. They do not guarantee the occupation of the devastated ground. On the other hand, the more a war is waged with technical means (communications, convoys, pipelines, etc.), the more the army is vulnerable to partisan action.

"From experience of other wars, we feel that an armed conflict would not be a blitzkrieg and could not be localised. We fear that France and the neighbouring countries would be utterly destroyed, since they would be used as a sort of atomic 'cushion.'

The French scientists go on to criticise the schemes of World Government put forward by some of their colleagues in other countries. "The establishment of such a World Government," they say, "would require

preliminary agreement on all fundamental political questions, we believe that it is an illusion to take this goal—certainly desirable, but as yet distant—as an immediate basis for action." Instead, they advance the following proposals:

"Governments must pledge themselves to an earnest search for an agreement in order that we may emerge from the present international difficulties. The millions of human lives which would be the cost of a war should weigh more than the fictitious reasons of prestige.

FRENCH PLEDGE

"On June 25, 1946, France pledged herself to limit to peaceful applications the development which she is carrying on in the field of atomic energy, thus excluding all military applications. It would seem desirable that other nations pledge themselves to the same course. Already, ANY NATION CAN SOLEMNLY PLEDGE NOT TO BE THE FIRST TO USE WEAPONS OF MASS DESTRUCTION AGAINST CIVILIANS without incurring by that its own defence against possible aggression. Unquestionably, a great moral benefit would be gained by nations which made such a declaration.

"We believe that the problem of disarmament could be approached in the following way: as a first step, nations would stop research and manufacture of weapons of mass destruction. Thus a second step would be made possible; the partial destruction of existing stocks, followed by the gradual establishment of a form of control. In this way we should finally attain the psychological and material conditions necessary for the total elimination of these weapons, to be accompanied by a complete form of control."

WAR IS CONTRARY TO THE WILL OF GOD

—Amsterdam declaration

A Correspondent attending the World Council of Churches at Amsterdam sends us the following comment:—

I DID not come to this Assembly with too great an expectation that this body, composed of official representatives of 150 churches, resident in 42 nations, would go as far in their resolutions as we pacifists would like them to go, or as pacifist organisations have gone. However, it is gratifying that equal recognition is given to the pacifist position in Section IV report dealing with the Church and International Disorder. Perhaps it will be well to quote directly from the report:

"We are one in proclaiming to all mankind: War is contrary to the will of God. War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The jungle state of our present international life, in which war plays its terrific role, is a sin against God and a degradation of man. . . . Law may require the sanction of force, but when war breaks out force is used on a scale which tends to destroy the basis on which law exists. . . . Therefore, the inescapable question arises: Can war now be an act of justice? We cannot answer this question unanimously, but three broad positions were maintained in the course of discussion.

"(1) There are those who refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and desire that the Church should so speak.

"(2) There are those who consider that in the absence of impartial supra-national institutions the ultimate sanction of the rule of law is military action by the nations agreeing to support the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary.

"(3) Others again hold that, even though entering a war may be a Christian duty in particular circumstances, modern warfare, with its mass destruction, can never be an act of justice."

In the first draft of this report paragraph (1) was listed as (3) and (3) as (1).

It is interesting to note that the

Council frankly acknowledge perplexity in facing these conflicting opinions and urge upon all Christians the duty of wrestling continuously with the difficulties they raise, and of praying humbly for God's guidance. "In the meantime the church must continue to hold within full fellowship all those who sincerely profess the different viewpoints set above." It is to be hoped that the clear, straightforward setting forth of the three different views in the report will eventually result in a universal recognition of the inconsistency between the proclamation and the practice.

The whole council, united as they were on the proclamation quoted above, indicates clearly that there is hope for the future and that more and more the leaders of Christendom will arrive at a position of consistency with their profession.

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PEACE NEWS

3 Blackstock Road, London, N.4
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Difficulties

DR. J. H. OLDHAM'S comments on pacifism are always conspicuously fair. In the Aug. 18 issue of *The Christian News-Letter*, while admitting that "the traditional case for the participation of Christians in war has gone by the board," he raises "three points of difficulty" which, as he says, "the pacifist case as commonly presented does not meet." These points deserve our scrutiny.

In the first place, Dr. Oldham points out, "arguments about the incompatibility of war and perfect love are beside the point." This we gladly admit. But we are pacifists, not because war conflicts with perfect love, but because it conflicts with that elementary respect for persons which is the very sap of the free society—apart from which the free society, though it may survive for a time like a cut flower, must eventually wither and perish. We are pacifists, not because the renunciation of war is an absolute good, but because it is the lesser evil.

In the second place, he contends, the pacifist must show not only why it is the Christian's duty to dissociate himself from society at war, but further, that he *can* so dissociate himself. This is more serious, for, as he points out, "In modern total war there is nothing that a man can do that does not in some way further the common war effort." But the pacifist is not alone in this dilemma. The soldier whose conscience conflicts with his actions is no less divided than the CO whose actions conflict with his conscience; and in order to be consistent, Dr. Oldham must criticise not only the CO in Britain, but the pastor in Germany also, who refrained from hounding Jews to their death, although every tax he paid contributed to the upkeep of the Nazi regime; he must applaud rather the concentration camp guard who did the dirty work himself.

"The question which confront the conscientious objector to war is how he can effectively oppose the decision of society without in effect leaving to others the dirtier and more dangerous tasks and living in relative ease at the price of their exertions." Alas, the very fact that in total war every citizen is more or less a combatant, and therefore a legitimate target, makes the finding of "dangerous tasks" of a humanitarian nature only too lamentably simple.

Far more weighty than either of Dr. Oldham's first two points, however, is the third, which, as he rightly says, "haunts and perplexes many who so hate war that they would sacrifice their own lives rather than perpetrate certain acts which war requires." It is this: "A movement for unilateral disarmament, injected into the political arena and the confused welter of the struggle for power, might in the play of political forces have the unintended and undesired effect of bringing about the explosion."

That is all too true, as we have repeatedly emphasised in this column. In the last resort the pacifist must admit that he is one who, like Dr. Oldham himself, will not buy peace at any price. If the price of peace is acquiescence in deeds that are an outrage to conscience, he refuses to pay it.

Nevertheless, even a non-pacifist studying the present state of the world objectively, with no other concern than to find the policy most likely to prevent war, may reach the conclusion that unilateral disarmament is the best; or at any rate that, in view of the uncertainties which attend all political action, it stands as good a chance as the alternative—that armed truce which, according to Dr. A. E. Shils (*Bulletin of the Atomic Scientists*), "can never be transformed into a stable peace based on moral consensus," but "can turn only into an atomic bomb war."

We would welcome a discussion by Dr. Oldham, and others as unbiased as he, of the arguments which have led some of us to this conclusion—arguments that are not mere rationalisations of our pacifism, but respond directly to the question. What can we do to prevent war?

LUXEMBOURG

Nearly two hundred official delegates and many more observers, from a score of countries throughout the world, gathered together at the Cercle Municipal, Luxembourg, from September 4 to 11 for the second annual congress of the World Movement for World Federal Government.

CITIZENS OF THE WORLD UNITE

THE movement was formed this time last year in Montreux, Switzerland, to unite 24 federalist organisations in various parts of the globe, with a mandate to work for a world federal government with legislative, executive and judicial powers to enforce world law directly on the individual. The number of its member organisations has now grown to over 73. Delegates were able to study the first issue of a full-size four-page monthly newspaper *Le Monde Federé*, published by the WMWFG in French and English.

Addressing the opening session, Mr. Emery Reves, author of the world best seller "The Anatomy of Peace," called upon the West European Nations to initiate the evolution towards World Federation. He said that many people in Western Europe realised that their national institutions were no longer powerful enough to protect them against the miseries of wars, and felt the necessity to create a higher legal order for their own protection and prosperity.

YEAR'S GROWTH

A French Abbott, Groues Pierre, a delegate of the Comité Français pour les États-Unis du Monde, told a Press Conference that the movement had grown considerably since its inaugural meeting a year ago. Monsieur Jean Larmeroux, retiring president of the WMWFG reported that in France two hundred French M.P.s had joined the movement; there was a very strong federalist group in the British House of Commons; in Luxembourg the federalist M.P.s comprised about three-quarters of the

total votes of the House; Italy's group of two hundred and forty M.P.s was growing daily, and similar successes were reported from the Netherlands, Scandinavia and elsewhere.

Speaking on the movement's attitude towards Western Union, Monsieur Alexandre Marc (France) recalled that the Montreux Declaration was in favour of regional understanding and that the door was open to federal groupings. Europe was now the only important area, and all federations on a regional basis would have to be welcomed provided they were steps towards universality.

IN RUSSIA

Replying to a question as to what encouragement the ideal of federal government received from the USSR and the Eastern European countries, Abbe Groues Pierre reported on his recent visit to the USSR, Czechoslovakia and Yugoslavia, where he had found that federalism was regarded as the only practical theory of world government, whether it came about as the result of the triumph of Marxism or by any other means. In practice, however, the movement was looked upon with suspicion in those countries, federalists being regarded as the tools of Capitalists who were exploiting them with the intention of capturing the markets of the world!

In an interview, Mr. Ahmet Emin Yalman, editor of the well-known Turkish daily *Yatan*, said that in Turkey the movement was young but rapidly growing, counting amongst its members some prominent personalities in the Government and the National Assembly.

The Congress divided into about a dozen Special Committees, which reported to Plenary Sessions later in the week. The Report of the Sub-Committee on East-West Relations stated that the World Federalist Movement had no designs against the just in-

God, too many of which, as in our own case, have been missed.

The history of Russia, with its long story of tyrannical repression, is not so full of the morally tragic "might have beens" as those of Britain and the USA, where the opportunities have been greater.

JOSEPH JACKSON.

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Bournemouth.

LETTERS

Palestine

THE question asked by T. Shaikh in the last paragraph of his article in this week's *Peace News* has already been answered by the Arabs. I wish I could have added "by the Jews helping" in the same way.

Has T. S. read the Mandate of 1922 and of the bonds thereby imposed on a nation that had been promised freedom on the departure of the Turk only to find a Jewish Agency set up for "colonising Palestine" without their being allowed to say a word in the matter? Has he read the 1939 White Paper, in which Britain struggled to be fair to the Arabs, who were longing for a common culture (even building their village schools which could not be manned) but without the means to provide it, whilst the Jews could get ample means from abroad?

Finally, has he read the offer of joint representative government made by the Arabs to the Jews at the Palestine Conference of 1946 and ignored by UNO who chose instead the disastrous course of racialism and power politics? Let your readers get Pamphlet No. 4 "Palestine: The Solution"; published by the Arab Office in London, and they can see the answer.

The Jew can help if he will, but only by giving his brother Arab his rightful place.

A. P. I. COTTERELL.

Westmeade,
Windsor, Somt.

For freedom

THE Freedom Defence Committee gives aid to individuals or organisations irrespective of their political views, the nature of the attack on their freedom being the sole criterion on which it is determined whether or not action should be taken. The Com-

MAINLY FOR WOMEN

THE "Save the Peace" Rally at Trafalgar Square, London, on Sept. 5, was an inspiring occasion. It was good to hear the people's approval of the pacifist speeches they heard from the lips of Kathleen Lonsdale and others. I wonder what their approval meant and to what extent they are prepared to put this vociferous show of approval into action?

It was a special call to women to unite for peace. But such unity spells action. The women of Britain prepared to renounce war and never under any circumstances support or sanction another? I wonder how many of those women who are at this moment reading this appeal column are prepared to put their hands in their pockets (or rather their handbags) and send us a donation now!

MAUD ROWNTREE,
Hon. Treasurer.

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terests of any nation. It continued: "Since peoples or nations so far not inclined towards World Government will be influenced by practical evidence of the intentions of other peoples, nations to establish World Government, it is urged that steps be taken to press on with the holding of any World Constituent Assembly open to all states at any stage."

The Congress approved in principle a policy statement declaring that "peace based upon justice is the first right and first freedom of mankind. . . . The first of ideologies today accentuates the world-wide insecurity. . . . Such insecurity does not necessarily create the present world-wide insecurity. . . . Such insecurity and danger are the products of general anarchy among nations." The declaration goes on to state that peace depends on the existence of enforceable law, which requires government—government on the world level.

The Luxembourg Declaration calls for a world federal government "endowed with properly delegated power, and responsible not to nations but to peoples. . . . The World Constitution and world law enacted thereunder shall be binding not only upon governments but directly upon individuals."

J.A.Y.

mittee is opposed in principle to all forms of military and industrial conscription, and works for the abolition of the Emergency Powers Act, Defence Regulations and all existing statutes restricting the freedom of political action.

We need a regular income of at least £1,000 if we are to carry on efficiently. This has not been forthcoming in the past year and our accounts now show a deficit of over £145. To enable our work to go forward, therefore, we need an immediate sum of at least £500. Our basic requirements are modest enough—a thousand regular subscribers at a guinea a year; but we are also in desperate need of lump-sum donations, to enable us to pay our debts and keep our office open.

Subscriptions and donations should be sent to Herbert Read, Chairman, Freedom Defence Committee, 8 Endsleigh Gardens, London, W.C.1.

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WHICH WAY SWEDEN?

STORIES about a Scotsman, an Irishman and an Englishman have gone out of fashion here; but stories about a Norwegian, a Dane and a Swede are still quite popular in Scandinavia. Oddly enough, they are the same stories, only the place of the Englishman ("waiting to be introduced") is taken by the Swede. In Denmark I heard a good deal of the stand-offishness—personal and national—of the Swedes; and behind some of the comments, I thought, lay a trace of envy.

Compared with war-stricken Denmark, Norway and Finland, Sweden with its hundred-and-thirty years' history of peace is, indeed, something of a paradise. The question that exercised me last month was whether it was also a fools' paradise? Spared by a happy accident the unprovoked invasions to which all other Scandinavian countries were subject during the War, have the Swedes come to regard it as virtually a law of nature that wars take place anywhere but in Sweden?

So I had been told by several Danish friends, who caustically summed up the Swedish policy of armed neutrality as "the negation of a foreign policy." The survival of Sweden as a democracy depended on that of Western Europe, they said, and a divided Western Europe would not survive. If the Swedes believed in armed defence, as they did, they should co-ordinate their defences with those of a Western block.

VULNERABLE STOCKHOLM

Of course a Sweden allied to the West, on the very frontier of Russian-controlled Europe, would be a battlefield from the word "Go"; Stockholm would be sunk in the sea by the first atom-bombs released. Her situation is nearly as awkward as that of Britain, already sunk in last week's mock air-war, not even a fools' paradise—a fools' inferno. 'Nearly; but not quite. In their thousands of square miles of densely forested mountains, the Swedes could perhaps wage a guerilla war as successful, in the long run, as Yugoslavia's.

As successful in restoring their independence, that is: not in restoring their freedom. The lesson of partisan warfare is unmistakable. The brutality and subterfuge entailed can

issue only in despotism—Communist if the enemy was Fascist, Fascist if he was Communist: by any other name it smells as sweet.

But these are pacifist considerations. There is no reason for supposing the Swedes to be swayed by them. It really did look as though my Danish friends were right—as though Sweden were pursuing that negation of a policy which consists of burying your head in the sand while others are swallowed up (Britain in 1938), or in trusting you won't have to fight because others will do it for you.

Was that really the long and short of it? It was with some such question in mind that I went to see Mr. Erik Ljungblom, of the Scandinavian League for International Collaboration.

3,000,000 MEMBERS

The League, which boasts some 3,000,000 members, affiliated either as individuals or through trades unions, teachers' and temperance organisations, is UNO's link with all the Scandinavian countries. Through its monthly journal, *Mellanfolkligt Samarbete*, containing articles in Danish and Norwegian as well as Swedish, it presents the views of all peace societies. But if, as Mr. Ljungblom assured me, it generally favours neutrality, Sweden's is clearly the dominating influence. He, if anybody, I thought, could tell me what determined his country's policy.

He did, in two words: "positive neutrality."

Mr. Ljungblom, tall, middle-aged, distinguished, received me very courteously at his office in Stockholm's Old City, although I had arrived without any warning. (Courtesy and hospitality I met with everywhere in Sweden: perhaps I am too typical an Englishman myself to notice that Swedish stand-offishness?). Speaking in a slow, but distinct, English, he explained the outlook of the Swedish Parliament.

Not more than 60 out of the 130 Delegates, he said, were in favour of Western Union; and there was little probability of any change as a result of the September elections. The Social Democrats were likely to lose ground—he predicted a new Coalition of Social Democrats, Liberals and Agrarians; there might be a different Foreign Minister: but armed neutrality would persist.

And why? Because the Swedes

most deeply concerned with the preservation of peace were most convinced that Sweden's position as a mediator would be hopelessly compromised, if she threw in her lot with the West. "We do not look on neutrality at a negative thing," he explained. "Neutrality should be positive. We want to be free to devote all our energies to constructive projects making for international collaboration."

So that was the explanation. Sweden is prepared to take a risk for peace. But what were these constructive projects? Tentatively, I asked whether many people put their hopes on World Government.

"No," he replied. "Even fewer Members of Parliament favour that than Western Union. And while in England a mass election for a World Constituent Assembly may be feasible—your pre-war peace ballot was a significant demonstration—here in Sweden we should have to work through parliamentary committees."

The League had sponsored some lectures by distinguished advocates of the idea: among them Henry Osborne, Edith Wynner and Bertrand Russell. But neither Henry Osborne nor Edith Wynner, I gathered, had sounded very realistic—though they had carried more weight than Henry Wallace, in a country bordering the Iron Curtain and still granting asylum to refugees from the Baltic States.

By far the deepest impression had been made by Bertrand Russell, who, addressing a packed Riksdagshuset on May 27, had declared that the only way to escape World War IV, was to wage World War III forthwith. "But I don't think many people in Sweden would follow him," added Mr. Ljungblom with a smile, "though more, perhaps, in Norway and Denmark."

"Where, then, do you look for the prevention of war?" I persisted.

WE LOOK TO UNO

"To UNO. That is the one organisation on which East and West still meet. It might evolve into a kind of World Government..." And then, with a vehemence that surprised me, "We must believe in UNO." He paused and looked at me quizzically. "You do not seem to agree?"

In truth I was thinking of the tableau I had watched in a procession at Kristinehamn: on a lorry, a figure dressed up as Count Bernadotte, smiling blandly between two rows of sandbags; a Jew and an Arab firing round him and through him disregardfully! Belief in UNO seemed much the same as belief that Russia and America would not fight.

"Positive neutrality" I could appreciate: but where was the positive content? Arms and faith in UNO? My Danish friends seemed still to be at least half-right.

I determined to see what the Swedish pacifists had to say.

(Next week, Mr. Lea will report his interviews with two leading Swedish pacifists: Just Gustavsson, head of the Government's Housing Department, and Sven Gustafson, who is standing as a Liberal candidate in Sunday's parliamentary election).

Italian C.O. now faces 20 years imprisonment

ALDO RESCIGNO, the young Italian student, mentioned in Prof. Pioli's report on the Italian Peace Movement (PN, Sept. 3), will be liable to spend up to 20 years in prison when, next year, he refuses for the fourth time to be called up for military service. He had previously been sentenced to death during the Fascist regime for refusing to undertake military service.

The following is the story of his fight against militarism, as recently told to Tony Bishop, the Editor of our Australian contemporary, *The Peacemaker*, when he was in Italy:

Half Italian, an eighth French, Swiss, Austrian and Yugoslav, Aldo was called up for the army in July, 1943. He did not go. Then the Fascist regime collapsed and there was a general amnesty.

With the setting up of the Northern Italian Fascist Republic, he was called up again in October, 1943. Again he did not go. He was sentenced to imprisonment *in absentia*. Another call-up came in November, when he was notified that if he reported he would not be penalised, but if he did not he would be sentenced to death. He did not comply, and in December left Milan for the mountains. There he spent Christmas and New Year, returning to Milan towards the end of January, 1944. Until March he lived with his parents in Milan, but always inside the flat, owing to frequent searches in the street. Then he was sentenced to death (*in absentia*) and decided to leave the country.

With four friends and false papers he went to Como and crossed the lake. After climbing to the Swiss frontier they met German police dogs which gave the alarm, and resulted in their turning back, pursued by frontier guards firing. One friend was wounded in the foot. After a night lying hidden in the forest they returned to Milan.

A second attempt by another route was successful. After first being turned back by Swiss guards, they "stuck around" and finally broke into a barn to sleep in the hay. In the morning they were found by the guards, allowed to have their sleep out, given breakfast and taken to Chiasso. Thence to Berne. Here they were kept in a light sort of detention, allowed out mornings, afternoons and evenings. Aldo returned to Milan on July 4, 1945.

GEORGE LANSBURY'S PHOTO STILL HANGS IN PRAGUE

THE child welfare work organised by pacifists in Prague still goes on, reports a correspondent from Czechoslovakia.

Centre for the work is a small home for children of school age, Milicuv Dům, which has been in existence for over twenty years and is situated in one of the poorest districts of Prague.

"The house was especially designed by the school's founder," writes our correspondent. "It is a square modern building with plenty of windows and freshly distempered walls, which make the rooms very light. The children have a study room,

music room, etc. On the walls, amongst other pictures, can be found the portraits of T. G. Masaryk, Jan Masaryk, Leo Tolstoy and George Lansbury.

"The school possesses a very fine garden, containing vegetable beds (managed entirely by the children themselves), and many fruit trees.

"During the Nazi occupation, the school was able to continue with its work, rescuing many Jewish children, and later played a very important part in caring for children from concentration camps, and subsequently for the children from the Sudetenland. It was for this latter service that they were sharply criticised because the Czechs still hate the Germans—all Germans—and they will never forget the atrocities they saw in those black years of occupation.

"Speak of Germany and the Germans, and your Czech will recount with intense emotion how the Germans took away his 78-year-old mother and shot her, or sent his father and brother to Berlin on forced labour. It takes the very strongest conviction not to hate when one has suffered, as so many Czechs have suffered.

"The evening at Milicuv Dům will be one of my happiest memories of Czechoslovakia. There in that quiet, sunny garden in war-sickened, hate-ridden Central Europe, it was still possible to talk freely about peace, and what is more important, to be at peace."

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TEN YEARS AGO

From Peace News, Sept. 17, 1938

The following letter appeared from J. P. Davies of Porthmadog:

IN answer to the question propounded by your correspondent, Marjorie Fenn, as regards the burning of the bombing school at Pwllheli, as a pacifist of a good many years' standing, and as one who endeavours to realise the implications of pacifism, may I point out that our Lord Jesus Christ was a pacifist when "he cast out all them that sold and bought in the temple and overthrew the tables of the money-changers and the seats of them that sold doves."

This means that Jesus upset and spoilt the stalls of those merchants, thus entailing loss of others' peoples' property, and under the circumstances it can be justified as a symbolic act of disapproval—a forcible and strong way of expressing a disapproval of a corrupt institution. It was not meant to coerce any persons into a certain way of life, neither was injury done to any person.

The act of setting fire to the institution at Penrhos, Pwllheli, was a similar action, and deserves the approval of every pacifist throughout the country. I do wish that some pacifists

would not be so suspicious of all brands of nationalism. The very fact that this act was done by nationalists immediately rouses their suspicion. There is a nationalism that is wholesome, natural, and healthy, and the nationalism of these three men (one of them is an avowed pacifist and has been for many years) was wholesome and pacific. No injury was done to a single person, every precaution was taken to ensure this result; and the property destroyed was a small amount of Government timber.

It is not an act to be repeated perhaps, unless the conditions named above could be secured. Nevertheless, as executed, and in the spirit it was accomplished, I have no hesitation whatsoever in calling it an act of peace. It is not by generalisations such as the one made by your correspondent, viz., "surely, setting fire to other peoples' property cannot be considered as non-violent resistance," that we ascertain whether an act is non-violent resistance or not.

Is not this bogey of loss of property the curse of our civilisation and the very obstacle to all true peace and religion? It should not become a stumbling block to pacifists surely.

LEGAL PROCEDURE TODAY

THE Englishman has a traditional horror of "going to court," and probably many readers of this paper are acquainted with legal procedure only through newspaper reports and the works of Dickens.

Although we may pride ourselves upon the healthy state of the British legal system, and especially upon its freedom from the corruption which exists in some countries, yet the recent reports of the Royal Commission on the appointment of lay magistrates shows that in the petty sessional courts at any rate there is much to criticise.

There is a great contrast between the ordinary magistrates' courts (as the former police courts now have to be called) and the higher courts of this country. The standard of integrity amongst the judges of the higher courts, both civil and criminal, is probably as high as anywhere in the world. We constantly read sensible and forthright judgments delivered by judges of the higher courts, reached without regard to anything except the relevant evidence.

WHY THEY CONVICT

Magistrates almost invariably convict for trivial offences. Undoubtedly they are influenced on this point by the cost of appeals, knowing quite well that a man who has been wrongfully fined ten shillings is not likely to want to spend fifty pounds on an appeal.

In the Hereford birching case, no publicity was given to the fact that one of the fathers concerned was able to put twenty pounds "on the barrel" as a deposit against his appeal to a higher court. But for this, no prominence would have been given to the case at all.

Scores of cases which might awaken nation-wide interest and indignation if they were known, awaken no interest at all, simply because the people concerned cannot afford to proceed beyond the magistrates' court.

A further point is the value attached to police evidence in the lower courts. In theory, the evidence of a policeman is of the same value as that of any other person. In practice, it is no uncommon thing for magistrates to pass some such remark as, "You would have got on better if you had not tried to dispute the police evidence," or even, "You would have got on better if you had admitted the offence." The police are often allowed to make remarks of a broad, general nature, instead of confining themselves to evidence.

A few months ago, the newspapers made fun of the "delicacy" of an assize court judge who sternly rebuked a policeman for mentioning that the defendant was illegitimate. The rebuke was perfectly justified, but lay magistrates often allow irrelevant remarks of this kind, and appear to sentence the offender, not only for the offence with which he is charged, but also for any foibles which may not appeal to the magistrates.

Magistrates also regard offences against property as being much more reprehensible than offences against the person. A broken window is of much more importance than a broken nose. The sole exception is in the case of assaults against the police. It is difficult to understand this distinction, as it presumably requires more courage to assault a policeman than to assault a civilian much less able to defend himself.

Finally, one cannot but comment on the unsympathetic treatment meted

A critical survey

by

JOHN VINCENT

out to offenders whose only trouble is of a medical nature, as, for example, in the case of wilful exposure.

Only the barbarously cruel, or the abysmally ignorant can fail to realise that such offenders need, not punishment, but skilled treatment. Yet often defendants whose only crime is the commission of an offence which is solely due to mental and physical illness are sentenced to a fairly long term of imprisonment, and are roughly told that, "you may get medical help in prison." It would be interesting to know how many psychiatrists practice in British prisons, and how much attention they are able to give to each individual case.

Cases of this kind, if they are to be brought before a court at all, should clearly be taken out of the control of lay magistrates, and the Press should be forbidden to report them.

It is odd that the intellectuals of the Labour Party and the pacifist movement rarely reach the bench. Justices are culled from the political clubs, and the socialist parties are content with supporting elderly trade unionists whose outlook is more conservative than that of members of the Conservative Party. Unfortunately, many pacifists accept the other man's politics by default, and while this is so, we cannot expect that the humanitarian outlook, which is an integral

part of our pacifist faith, will pervade the magistrates' courts.

During the last twenty years, there has been a remarkable growth of committees, tribunals, and commissions of one kind or another, which are able to make decisions, and in some cases even to delegate to their officials the making of decisions, which have all the authority of a verdict in a court of law. In peace time, I would rather entrust myself to one of the many bodies of this kind—Ministry of Labour Committees, Rent Tribunals, Agricultural Committees and so forth, than to the ordinary magistrates court. Now and again officials and magistrates are brought into conflict in court, and at such times magistrates are very jealous of their rights, and make it clear that they regard the infliction of penalties, the making of mistakes, and the humiliating of defendants as their own special prerogative. The baiting of officials is a welcome relief to the more common sport of lecturing defendants who are rash enough to venture into court without legal aid.

LESSON OF 18B

To digress, it is to be hoped that at some future time there will be written a very full and comprehensive record of all the 18B cases. I think the record of men who were detained without ever really knowing the evidence against them would shock all legally minded people. Unfortunately, for the greater number of people, it is sufficient that a man should be stigmatised, rightly or wrongly, as pro-enemy. Once the stigma has become firmly affixed, no

Words of Peace - No. 247

Humanity Forgotten

"WAR is a hard master, and tends to assimilate men's characters to their conditions."

"But when men are retaliating upon others, they are reckless of the future and do not hesitate to annul those common laws of humanity to which every individual trusts for his own deliverance, should he ever be overtaken by calamity; they forget that in their own hour of need they will look for them in vain."

—Thucydides, Book III (Jowett).

punishment can be too heavy, and no abuse too violent.

It is clear from the report of the Royal Commission that changes are necessary in the lower courts, and in the appointment of magistrates. I think what is required is not so much a change of procedure as a recognition of the fact that magistrates must be appointed from a much broader strata of society than formerly.

PATH TO THE BENCH

In the public life of this country, offices have a snowball effect. A man reaches the town council because he is known as a successful man of business. He is appointed to the bench, not because he is known as a man skilled in weighing and assessing evidence or because he has judicial capacity, and certainly not because he is known as a man of proved humanitarian convictions, but merely because appointment to the bench has come to be regarded as the fitting culmination of a life of public activity.

For far too long, we have accepted this situation by default (as many of us have been content to accept other peoples' politics by default) and it is time that we protested more strongly against the existing state of affairs.

The Physiology of Peace

conditioned to war; it comes easily to us. Or rather, we have conditioned ourselves to it, by all the stresses and conflicts of our peacetime lives. We have not conditioned ourselves to peace, and if we were overnight abandoned by all the external powers that prop us up, to muck along "in peace," we should soon degenerate into chaos, followed by a new and more ruthless dictatorship.

The leopard cannot change his spots simply by sitting on the hearth and making noises like a domestic cat. But it is possible he may be induced to forget the use of his claws, by using them a little less each day, until finally the necessity for using them eludes him, and they drop off. That is how most natural growth occurs, and it cannot be accelerated, except by producing a freak beanstalk growth that will snap at the first unfavourable breath of wind.

WE have therefore to prepare for peace, by living the sort of lives that make peace inevitable—and an enduring peace must surely be the last link, rather than the first, in a chain composed of an infinity of small facts of self-discipline and imaginative response to the kind of world we live in. We cannot renounce war until we have embraced peace, and become involved in it so inextricably that life could not go on in any other way.

Working for peace as a policy may not be the best preparation for liv-

ing in peace. It is inclined to leave one in a vacuum, cut off from the main stream of life, as happens to pacifists in wartime. It is said that the true test of pacifism is its attitude in wartime; but by then it is too late, and pacifism is bound to become something of an abnormality. It is not a good thing to feel cut off, in however good a cause, and very few can take it without some damage to their self-respect.

The true test of our capacity for peace is surely in the kind of lives we live from day to day, without the stimulus of a special "situation." Not that there is ever any lack of stimulus. Life is full of dangers, crises and situations, though most of the important ones pass unrecognised. If only we can learn to recognise the things that are important, and respond to them, we shall have achieved one phase in the painful evolution towards peace.

And how do we know what is important? Surely by what has survived from the past, the common heritage of civilised man as embodied in the teachings of all the great masters. There are certain fundamental rules for the "good life": rules not of authority but of necessity, because it has been proved that they work. They are bred in the bones of all of us, and we cannot go on ignoring them and hope to survive.

MARGARET TIMS.

WILFRED WELLOCK

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MUSIC & DRAMA

The Gioconda Smile

Edited by
Roger Page

JIGSAW puzzles are often two-sided; you carefully fit together the interlocking pieces until you have a complete picture. You can then turn the whole thing over, and there, ready-made for you, is another finished and quite different picture. This play* is something like that. It makes up to a cunningly-contrived murder-melodrama, but it is also a philosophical disquisition. The melodrama side is good enough for any Agatha Christie or even Edgar Wallace addict; indeed the great Edgar himself would have been proud of this plot.

A young woman poisons an invalid wife in the mistaken impression that the husband would then take herself, the poisoner, to his arms. In fact he marries another girl and in her rage and humiliation the poisoner manages to get suspicion cast on the husband. Follows exhumation, trial, condemnation. This proves to be so good and exciting a plot that we must not disclose the ending.

WISE AND WITTY

There are other excitements; the stimulation of hearing a series of wise and witty comments on life and civilisation, men and women, industry and a score of other things; the excitement of hearing ideas expressed with clarity and style; the excitement of hearing the development of a philosophy of non-violent resistance to evil. The writing has this curious quality; that it never fails to be intensely dramatic and yet dozens of

its passages could be bodily inserted in a pacifist or Wellockian pamphlet and there be perfectly at home.

Because a condemned-cell scene is used to express some of the philosophy, the play inevitably brings to mind the Chaplin film, *Monsieur Verdoux*. But the differences are too great for the comparison to be continued with much profit. Chaplin's film dealt sledgehammer blows in the last few minutes; this play keeps up an almost continuous comment on the human tragi-comedy and has its climax in the deep philosophical discussion in the



Aldous Huxley

death-cell (This particular scene was worthy of Shaw in the dramatic power with which it projected a discussion of pure ideas). Even the lowest-grade product of compulsory education could not fail to see that *Monsieur Verdoux* had got something to say about killing people, but I fancy that many people might see *The Gioconda Smile* as simply a murder play, one of whose characters is a cranky doctor with a bee in his bonnet about accepting evil. To those bringing a degree of intelligence to their play-going, however, the deeper content is unmistakable: the play is a mine of rich and searching wisdom, which, after being seen, is to be read and kept.

DRAMATIC TRIUMPH

The play is a dramatic triumph for one not primarily a dramatist. It is so well-contrived and balanced that it is not easy to be sure whether Huxley decided to write a mystery play and worked in some philosophy, or whether he invented the first as a vehicle for the second. There is plenty of tension, hardened dabbler in mysteries though I am, I was painfully anxious to know how it would all end. There is plenty of humour, too, at any rate in the earlier part of the play. The character-drawing was good but for a touch of crudity in the poisoner and some obviousness in the stock figure of the sex-repressed nurse.

Peter Glenville has brought skill and intelligence to the production, and the use of the divided stage in the third act not only speeded the play but also greatly helped its interpretation. The juicy role of the poisoner is played by Pamela Brown; towards the

end she seemed a little too much like a mixture of Goneril and Regan with a dash of Ophelia, but here I think she suffered a little from the crudity of character-drawing already noted.

That perpetually shining star, Clive Brook, plays the husband. I thought he had not always got into the philosophical skin of the part; he was better at doing than talking; better at talking to people than talking about ideas. But how beautifully he touched off his relationship to each of the people in his life. The nurse is a safe part for almost any actress and it was not to be expected that Mary Merrill would fail.

There were other good contributions, but I award the medal of the evening to Noel Howlett for his perfect portrayal of the wise and courageous and lovable doctor used by Huxley to express so much of his wise and courageous philosophy.

A FOREIGN AFFAIR

THE last time this column mentioned a film with a background of ruined Germany it was to give credit to that very fine German production *The Murderers are Amongst Us*. Now Hollywood has taken a hand with a film "large parts" of which, we are assured "were photographed in Berlin." It is a major irony of the gods that those who produced the magnificent German effort are regarded as fit subjects for re-education at the hands of those who made *A Foreign Affair*.

A Congressional Committee goes to Berlin to investigate the morale of the troops (American wives and mothers can have found no comfort in this film). On the Committee is a militant young woman who is full of determination to expose all the festers but who—yes, you guessed it—falls a victim to Love and the Black Market. For the first she lets down her back hair, from the second she gets a dinner gown, and in five days sinks as low as any GI after five years from home. This film does deal, in a clumsy way, with immorality (I don't mean who sleeps with who) but only to excuse and laugh at it. It seems to say to those American wives and mothers: Your men in Germany are having a hell of a time; we don't deny it, but we'll excuse it.

The pity of it is that it is all played out against a background of the sufferings and miseries of Berlin. There is a regrettable gloating quality in the opening flight over Berlin and a quite shocking callousness when the Army Colonel takes the Committee on a car drive through the city. His cheap and cynical comments constitute a new low record in tastelessness. The vast Black Market is regarded as a vast joke; the miseries of the Berliners as a series of little jokes: German girls without exception succumb to a bar of candy—nylons can be reserved for the really big fry.

Of course—to be fair—the film has some good things in it, and it is occasionally possible to laugh without embarrassment. Marlene Dietrich wickedly parodies many of her own earlier films. But the whole thing is unpleasant, unnecessary and unworthy and suggests that it might be a profitable business to stand outside the Carlton Cinema selling mouthwash.

ROGER PAGE.

Pacifist Profiles VII

RAOUL MELO was born in Paris in 1908. It was not until 1934 that he came into contact with the French pacifist movement and the War Resisters' International. He had thought his own way gradually to pacifism, reading widely in his spare time as an accountant and salesman—Plato and the Stoic philosophers, as well as modern religious and metaphysical writers.

Already by 1929, however, he had become a keen esperantist, and contributor to the paper, *La Patrie Humaine*. In the years immediately before the War, he was able to put his linguistic and journalistic ability at the service of the International, when he founded the Pacifist Esperantist Association, and published an esperanto translation of its literature in France.

RAOUL MELO

With the German occupation, all such activities came to an end. But Raoul Melo's convictions remained unshaken. "Pacifism is the only way of life for a free progressive human being," he writes. His present work as a philatelic agent allows him comparative freedom of action, and since the ending of hostilities he has been busy reconstituting the pacifist movement, gathering around him a nucleus of sincere devoted workers for peace.

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Will Europe's cripples unite?

COMMENTARY CONTINUED

ing extracts from The Daily Express: "The U.S. now supports Britain's request for a trusteeship over Libya to fulfil a promise to Senussi tribesmen that they will not be returned to Italian rule."

"U.S. military chiefs say it would be folly to lose control of bases in Libya." It is the multiplicity of these contradictions all over the world that is so distressing, and that proves the absurdity of looking for salvation and peace by way of Continental or World Unions. So long as the nations continue in their present way of life, pursue their materialistic standards of living, these contradictions will multiply.

Prospects of union

ON the basis of its present materialistic values and outlook and of its conflicting ideologies, Europe, either as a whole or dissected, cannot unite for any ultimate end of peace at any level, political, economic or spiritual.

First let us consider the simple issue of achieving unity through the development of trading relations between the Eastern and Western blocks.

The Report recently issued by the Economic Commission for Europe, which is to be studied by a special committee due to meet in Geneva on September 27, submits a case for the development of East-West trade that is based on the concept of continuing the pre-war economy, to which the Eastern block will never submit. The industrialised Western block is to receive food and raw materials from the Eastern block in return for machinery and fertilisers, by means of which the latter will be able to increase its production of these commodities.

This proposal may well suit the Eastern block for a year or two, but all the States in it are bent on carrying through a big programme of industrial development in order to become as self-supporting as possible, and in order to acquire a bigger population and a high level of military power. Marxian Communism has at least taught them the fundamental importance of developing along these lines, and if the Western Powers are willing to assist them in this task, so much the better.

The outcome of this development will be that Eastern Europe will want fewer and fewer consumer goods from Western Europe, while its growing populations will consume larger and larger quantities of their home-grown food and their raw materials.

Plight of Western Europe

FOR quite different reasons, the prospects of achieving an effective unity in the limited field of Western Europe are almost as remote. Most of the nations concerned are facing the prospect of bankruptcy, while they yet pursue the very policies which have brought them to it through the agonies and tragedies of two world wars. The disposition to help one another is strong, but the future of each is so black that all are afraid to take on too many risks. Let us glance at two or three of them:

FRANCE, once the intellectual and political leader of a wide area, is in the throes of economic and political disintegration and is rapidly moving towards social collapse. Deeply divided against herself ideologically, as the result of irreconcilable economic "rights" and demands, she is unable to enter into complete unity with any nation or group of nations on any vital issue.

GERMANY, once the economic hub of the greater part of Europe, still torn and bleeding and bewildered by the nightmare of the worst moral and spiritual lapse in recorded history, now struggles towards the light, but is held down and frustrated by States which cannot decide whether it is her mission to continue to serve as the scapegoat of an evil social system in which all have shared, or be industrialised and later on militarised on behalf of her victorious neighbours.

BRITAIN, also unable to pay her way and living on American dollars, steadily declines to make the sacrifices that are necessary to secure her economic and spiritual independence, and hopes against hope that the conditions upon which her prosperity was founded (but which were destroyed for ever in the World War II)

will return, weighted even more heavily than formerly in her favour. Her crucial hour has not yet struck, and although she is becoming increasingly uneasy about her future, she still trusts in a luck that lacks rational warrant, while sacrificing everything for a mess of pottage.

Buttress against Russia

IN these circumstances Europe is incapable of unity or even of self-preservation. Economic co-operation and unity are likewise out of the question, for the reason that the dominating Powers lack the spiritual directives which alone can limit and control economic demands. France desires a powerful say in the control of the Ruhr; Britain wants markets everywhere; while the U.S., with her eye on Russia has switched over from the concept of a pastoralised, to that of a highly-industrialised, Germany.

It thus transpires that as the process of economic collapse advances, the

PPU WINS

Sutton 1, Stoke Newington 3
RECRUITING effort by the Sutton Territorial Army Unit produced one recruit.

Recruiting effort by the Stoke Newington Peace Group produced three new members for the Peace Pledge Union.

The local Press had quoted a Peace Group speaker as stating that the man who worked on his allotment, not the man who joined the T.A., was the real hero in 1948 since he took the minimum necessary from the world's food pool.

Left looks more and more eagerly towards Russia and the Cominform, and the Right towards the United States, while the latter endeavours to transform the largest possible area of Europe from the political inside Left to the outside Right, into a buttress against Russia, at almost any cost. The strategy of the Marshall Aid is based on this aim.

Military union the danger

THE inevitable impasse which the foregoing comments foreshadow is already tending to transform the proposed Economic Union of Western Europe into a Military Union, and this tendency will grow as the impasse develops. Mr. Churchill's support of the proposal, which must be associated with his Fulton speech, confirms this conclusion.

Thus, at worst we are moving towards an ideological war, and at best towards a struggle between two materialistic social systems, that of Marxian Communism and that of laissez-faire capitalism, neither of which can solve the ultimate problem of our civilisation, which is human survival and human liberty. The capitalism of the Industrial Revolution logically ends in the nihilism of Fascism or Communism, and in the process of transition personal freedom, the soul of which was already sickening as a result of the steady destruction of vital spiritual rights and values under Industrialism, finally perishes. In due course Socialism takes over many of the values of capitalism, whence, society loses its spiritual leadership, since the Church also, has in the meanwhile succumbed to these same values.

Basis of World union

IT follows from the above as conclusively as day follows night, that justice, order, freedom and peace are one, and can have no security in a civilisation that is dominated by physical and material desires, but only in a society which renders homage to the richer, incorruptible values of the spirit, the values of creative living, which beautify man's environment, enoble his mind, build up his friendships, magnify his spiritual wealth in uncountable directions, and thus restrict by a spiritual law his demands upon the world's material resources. It is the nature of those values to pay respect to the spiritual rights of others, since otherwise they could not exist anywhere.

Without the guidance of spiritual values there can be no reconciliation of the conflicting material demands of persons, classes and nations; hence no disarmament, for fear will be univer-

MOBILIZATION

For Peace

"WOMEN want peace, will they pay the price?" This question is put before members of the Women's Co-operative Guild in their September Bulletin. The Guild supports the 45 MP's letter to Mr. Bevin and seeks to educate public opinion until it says not, "We do not want to attack any country," but "We refuse to wage war under any circumstances." The International Woman Co-operator publishes a full report of the WRI Conference at Shrewsbury.

Because he believes an ordinary working man might succeed where diplomats have failed, 46-year-old Arthur Cuttriss, a Nottingham chimney sweep, means to go to Russia and talk to Stalin.

—Daily Herald, Sept. 14, 1948.

Peace News sales and new PPU members are increasing as a result of the London Area's weekly open-air meetings.

A meeting is to be held at Kingsway Hall on October 15 at 7.30 p.m. in connection with the London Area's Disarmament Campaign. On Oct. 23 and 24 Stoke Newington Peace Group will be holding a Peace Exhibition and Public Meetings at which Dr. Kathleen Lonsdale, Prof. Massey, Fenner Brockway, Stuart Morris and Sybil Morrison will be speaking. It will be held in Stoke Newington Friends Meeting House.

The Wiesbaden branch of the German Peace Society have had a Bill presented to the Hesse Parliament which aims at outlawing war.

Sydney George Conbeer, Southern Area representative on the PPU National Council, has been chosen by the Divisional Labour Party Selection Conference at Newport, Isle of Wight, to oppose Sir Peter Macdonald in the next election.

Sydney Conbeer, a native of Plymouth and for ten years a teacher in Birmingham, has been resident in the Isle of Wight since 1941. He has been editor of the IoW Labour Monthly, and for three years Vice-President of the IoW Divisional Labour Party.

FOR SUMMER CONFERENCE

A HUNDRED people attended the Annual Summer Conference of the For at Glossop. A helpful feature was the number of friends present from overseas. There was valuable discussion under the general theme "Reconciliation in the World Today" and consideration was given to a re-examination of the For Basis from the point of view of the specialist, including the Scientist, the Theologian, Politician, Youth and the Ex-enemy. The evening discussions were related to fields of practical reconciliation.

Excursions were arranged during the week and the usual friendly and enjoyable social evenings were a feature of a successful Conference.

FOR CHILDREN

The United Nations' International Children's Emergency Fund (UNICEF) will considerably increase its services, both geographically and in volume, according to a provisional budget of £19,000,000 for 1949, adopted by the 26-nation Executive Board.

ERRATUM.—The review of J. Cadoux's Life of Jesus, which appeared in PN on Aug. 13, was wrongly attributed to John Hogan. We apologise to Mr. Hogan and to J.H., the author of the review, for this error.

sal. Consequently the way of peace is the way of the good life and there is no other. Economic justice can flow from no other source. An economics or politics divorced from philosophic or religious truth spells collapse and death. I close with three short quotations.

Mr. Rajagopalachari, Governor-General of India, on laying the foundation stone of the Mahatma Gandhi College, at Trivandrum in August declared that it was not enough to attempt to memorialise Mahatma Gandhi by raising institutions:

"The entire structure of life in India will have to be a memorial for Mahatma Gandhi. The entire Government, the whole society and its ways of living, these have to be a memorial."

In Peace News (August 27) F. A. Lea quoted these words of a Danish teacher of German refugee boys in an improvised Danish school:

"We have to learn the lesson of the last thirty years. When the Weimar Republic was set up, it was thought that democracy depended upon constitutions. Now we know that it depends upon democrats. Bring up the right sort of people and institutions will look after themselves. That is the task to which we are addressing ourselves."

The Glasgow Forward commenting on the proposal to extend conscription from 12 to 18 months remarked: "Britain's most useful role is that of teacher—not policeman."

For War

The biggest U.S. force sent to Britain in peacetime, 1,874 officers and men, landed at Liverpool yesterday to maintain 90 Superforts and 50 Sky-masters.

—News Chronicle, September 13, 1948

Canada today announced a campaign to recruit 15,000 men for the Services.

—Daily Express, September 11, 1948

American Air Force units have returned to their wartime H.Q. in Bushey Park, Middlesex.

The U.S. Eighth Air Force had its H.Q. in Bushey Park in 1942 and later it was taken over by General Eisenhower as his first headquarters in Britain.

—Daily Herald, Sept. 13, 1948.

Mr. Arthur Henderson, Air Minister, declared:

"Those who join the RAF today are ensuring the success of a vital export, namely, the establishment of general confidence in Britain's intention and ability to defend her security and to resist aggression. Without that confidence all other efforts to improve the well-being of our people might well be in vain."

—Daily Herald, September 13, 1948

Early in the day London was extensively "blitzed" by a strong force of "Southland," which struck heavy blows at the capital.

—News Chronicle, Sept. 6, 1948.

YOUNG FEDERALISTS MEET IN ENGLAND

YOUNG people from twenty-two nations attended the second Annual Congress of the World Student Federalists (Youth Section of the World Movement for World Federal Government) last week at Hastings.

The speakers included Henry Osborne, MP, Victor Collins, OBE, MP, Abbé Pierre, Edith Wynner and Piet Hein, President of the Danish Een Verden. The Mayor of Hastings, Alderman F. W. Chambers, OBE, JP, presided.

Mr. Osborne explained the Plan in Outline of the Crusade for World Government. Mr. Collins pointed out that two out of every three human beings in the world today were starving, and that we must double the world's food production. For this, he declared, organisation on a world level was necessary. Abbé Pierre said that the world was moving towards unity whether we liked it or not, and that the question was: "Are we going to make this unity ourselves, or is it to be a tyranny?" Miss Wynner recalled that before the last two wars Europe was the world, and the peace of Europe was the peace of the world. Today our problem was much greater. We were struggling for the survival of man.

World Student Federalists believe that government is the pre-requisite of peace, that there can be no peace in Europe without European government and no peace in the world without world government. The aim of a world government will be to stop war, to solve world economic problems, and to guarantee human rights.

The address of the WSF is 20 Buckingham Street, London, W.C.2.

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